

Death and the Grave;

OR A

# SERMON

PREACHED

AT THE

# FUNERAL

OF THAT

*Honorable and Virtuous*

LADY, the

Lady ALICE LUCIE.

August 17. 1648.

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By Mr. THOMAS, M.A. and Rector of St. John  
in the Combe of Wapping.

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LONDON,

Printed by William BENJAMIN, Anno  
Domini 1648.

THE BAPTIST CHURCH OF  
ENGLAND.

BY THE REV'D DR. J. G. C. H. G. C. A.

SERMON  
PREACHED

AT THE

FESTIVAL

OF THE

HOLY TRINITY AND VIRTUE

IN THE

LARGE CHURCH,

August 11, 1648.

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BY DR. BENJAMIN M.A. AND RECTOR OF ST. MARY'S  
IN THE COMMUNE OF WYKEMBECK.

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LONDON

PRIESTED BY MARY BESWELL ANNO  
DOMINI 1648.

TO THE  
Right Worshipful, and much honored

Spencer } The Lady Constance Spencer.  
Robert } M<sup>r</sup> Brigit Broughton.  
Mr. Richard } Marie  
Thomas } Alice } Lucie  
Fulk } Elisabeth }

The Remains of that Honorable Pair,

Sir THOMAS LUCIE  
Knight, and the  
Lady ABRIGIT his Wife.

Right Worshipful, and much honored!

Abigail & Ben Jonson died in the Year,  
and been interred with the Honorable  
Lady, it had made no addition to M<sup>r</sup>  
Spencer. Night I have had my  
Opin, either the Funeral had found  
me a silent Mourner, or these Funeral Notes had  
not reached gentle Reader. But I was in a manner  
misfurnished; as before to the Pulpit, so now to the  
Pulpit, my former relation to your Noble Family,  
(where I did not want to be Preacher three years)

## The Epistle Dedicatory.

<sup>t</sup>Pictus non so-  
lum erga De-  
um, sed etiam  
parantes & op-  
timè meritos  
ulurpatur.

Hinc pius <sup>et</sup>  
mens. Et illud  
Ciceronis, Ego  
omni officio ac  
potius pictate,  
<sup>&c. sc. ep. 9. l. 1.</sup>  
<sup>& 6. l. 2.</sup>

not excusing mee from the one, nor your + Picture to-  
ward your dearest Parent from the other. Howbeit  
my slow motion toward the Press may be sufficient  
evidence, that although I have an hand in this Pub-  
lication, I had no heart to it. Not that there is in mee  
the least unwillingness to serve you, and to do all the  
honor I can to the memorie of Her, to whom both  
my self and mine were so much obliged : But that  
I am sensible of the imperfections of my Funeral-  
service : (alas ! what could bee performed by a man  
of so imperfect health, and withal so full of various  
necessarie employmens, as I then was ?) and am not  
ignorant that the endeavours of my best health, and  
greatest vacancie, would have subsidied much below  
her excellent Worth. Add hereunto the Distemper of

<sup>\* Non soldum</sup>  
temporainiqua  
literis sunt, sed  
eritism judicia  
hominum. Uri-  
nam fallit, sed  
ne haec suum,  
Domitioni c-  
dicio opus non  
erit ; bona ar-  
tes brevi in  
exilium ibunt  
sharpone. <sup>Lis.</sup>  
<sup>Ep. Qu. p. 201.</sup>

Diximus haec  
inter varicosos  
Centuriones,  
Continuò  
etiamque fidet  
Malserius: sin-  
gulis, minima  
concentrum  
gracilitudo:  
continuò dico  
Per. Sac. 7.

(10)

Angels.

## The Epistle Dedicatory.

Angels. They sue unto them. *as Korah and his Complices said to Moses and Aaron,* Yet take too much upon you, seeing all the Congregation are holy, every one of them, and the Lord is among them. Wherefore then lift you up your selves above the Congregation of the Lord? Numb. 16. 3. or at least as Miriam and Aaron said against Moses, Hath the Lord indeed spoken only by Moses? hath hee not spoken also by us? Numb. 12. 3. and, conceiting them as useless and dangerous as the brazen Serpent at last was, they would as gladly (and think they might as righteously) break them in pieces as Hezekiah did it, 2 Kings 18. 4. And how fare'st with orthodox, searching, settling Discourses, delivered to the Ear, and thence commended to Publick View? Never was there greater need of such, and never a greater neglect of them. Of Hundreds, each where-of may challenge an Hic metet æra liber Sosius &c. &c. it may now bee said, Quis leget hæc? vel duo, vel nemo. Divinitie hath had of late but few Readers; and manie Learned, Godlie, Reverend Divines but few Hearers. Everie Ignis Fatuus hath been followed as if it were the Star that led to Christ: and everie blazing Comet more looked upon and delighted in then the fountain of Light. Rush-candles have been lighted at Mid-daike, and acrie made, O what blessed Lights are here! and the Sun, though shining in his strength, made nothing of in comparison. Now what \* Evils do these Comets portend? Men his Propheticie prove the fullfillment thereof.

chambray

(a 2) a learned

\* iudic. xviii.  
tm. 6515 in 12.  
xv. chrys.

### The Epitome Dedication.

• learned and faithful Ministers, the extirpation of  
the liberal Sciences, the putting out of the two eyes of  
the Land; our relapsing into Barbarism and Atheism,  
and God's heavy Judgment breaking us into  
pieces. O may we never hear Lo-yahamah, Lo-  
zimmi, nor sue Icabod; nor see Major miseries;  
Our provocations have been high; were our invoca-  
tions strong, and our return to our offended God speedy;  
peradventure our Land might yet bee called  
Bettah, and Mephiblah; we might bee "a crown  
of glorie in the hand of the Lord, and a royal  
diadem in the hand of our God. What will be  
com of us, whether we shall bee a People no longer  
or not, God onely know's. If bee shall not forthwith  
proceed to Judgment, and cut us off, our iniquities  
beeing full, and crying for vengeance, we must needs  
acknowledegh that his Mercies are admirable, and that  
hee deal's not with us after the manner of men; if bee  
shall, how gravously hath hee dealt with your Mo-  
ther in taking her awaie from the evill to com!  
Your Father bee took away before the late War, and  
so secured from it: Your Mother bee left behinde,  
and secured in it. Scarce was there quietnes in the  
Kingdom that enjoyed such a Sabbath from sorrow  
as Her's did. For whereas most great Houses were  
deserted by the Inhabitants, not daring to continue  
in them, or to leave behinde them almost vniue of their  
Gods! Manerisifed by rude Harpies, that made no  
empire us when they were newly erected; other's  
filled with bitter lamentation for abuses offered to  
the weaker sex, and carrying away the weaker or son  
of the CHURCH: and som, either burn'd down to the  
ground,

Felices ambo  
temporeque  
septi.

Aug 1615  
Ex 17  
1220

## The English Dialects.

ground, so that their places know them no more, or  
make wiser yanks for habitation : It pleased God to  
free her's, almost to a miracle, from all these misfor-  
tunes. She had Peace within her walls, and pros-  
perity and prospers with it. Though men of War  
came frequently thither in great multitudes, very few  
departed themselves there, and departed thence, like  
Sons of Peace. Their Quarrel's long divides left free,  
except from Free-quarrel. She made the most  
High-het habitation, and His blessed her Dweller Psal. 91. 9

king place. She delighted in him, and he in her. She sincerely served him, who then graciously saved her. Should now storms arise, (and we have no cause of confidence this God hath left of storming England) you know whither, and by whose example, to repair for shelter and succour. The Glorie of Children, (Solomon n't w) are their Parents. Your's, having been so endued with all Virtues, that it might bee said of them, Dearest in unquiet Parence, have exceedingly honored you. You will as much honor \* them, and much more your selves, by a lively representation of all their Virtues. It will farre more & honorable than to reflect and reward them, than to recite in what they are to be rewarded done by som, so it is expected from all. You are all looked upon as lucida sidera, shining Stars, whose motion always bee regular, and influence propitious. The Truth is, whoe require of their children what such excellencies were in all their ancestors. Thus you may do what is required of them, gratified not go further then to your immediate Parents; in whom there was a collection of all the several Excellencies

## The Epistle Dedicatory.

of your most ancient and honorable Familie, and  
whom of you shall resemble, as Constantine's Sons  
did him, in the life, you shall greatly honor, at  
Them and your selfe, so Almighty God also. Who  
requires us to bee honored by all; but specially by them  
whom hee hath specially honored. Such as have the  
greatest outward Privileges, are apt to conceit  
themselves privileged persons; and to live to  
themselves, doing nothing for God, that hath don so  
much for them. As the poorer sort of people in  
Swethland were wont to say, It belonged not to  
them to sanctifie the Sabbath, but to the Rich:  
So som Rich, almost everie where som to say, It be-  
longs not to them to serv, and do for God, but

### The Epistle Dedicatore.

ner they leav. If they profit not under one Rod, another must bee expell'd; if two prove ineffectual, a third will follow. You have been twice under the correcting hand of God; deprived, by the first stroke, of your Father; by the second, of your Mother. Some of you have most dear Yoke-fellows. If the departure of Parents drive you not neerer heaven, the loss of an Husband or Wife shortly may. The Times call upon us to call upon God, and to make our Peace with Heaven, since there is so small probabilitie of Peace upon Earth. If this slender Discours shall afford anie furtherance to a right Improvement of your Talents, and Losses, and these threat'ning Times, I shall have the leſt cause to wish it un-published. You would needs have it; I here humbly present it; and shall ever bee

Yours to bee commanded

in Christ,

Thomas Du-gard.

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DEATH

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to get away  
in China

L'opéra de Bay

DEATH

**D E A T H and the G R A V E**  
**O R,**  
**A Sermon preached at the Funeral of**  
**the Honorable and Virtuous LADIE,**  
**the Ladie Alice Lucy, August 17. 1648.**

What man is he that loveth, and shall not see  
 death? Shall he deliver his soul from the  
 hand of the grave? Selah.

His Psalm is one of those  
 twelve that are marked in  
 the fore-head with Majestie,  
 that is, a Psalm giving In-  
 struction.

It consisteth of as manie  
 Verses as the year doth of  
 Weeks, and hath ylike the year, its Summer  
 and Winter. The Summer-part is the former  
 whiche the Church having reapest a most  
 rich

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Death and the Grave.

rich crop, (the best Blessings of Heaven and Earth) the Psalmist breaketh forth into the praises of their gracious Benefactor, *I will sing the mercies of the Lord for ever*: so hee beginneth, and so hee goeth on a great way. Who now would expect anie thing but mercies, and singing, and Summer all the way? But Summer ceaseth, and Winter commeneeth, at v. 38. But then hast cast off, and abhorred: thou hast been writh with thine Anointed. Mercies and singing are now turned into troubles and mourning. ~~Now~~ nothing shall you hear but bitter querimonies ~~to~~ <sup>Now</sup> expostulations till you com to the last vers. There the good man com's to himself again, Though God were angric with his People, hee cannot part with God in discontent. Though God had laden them with crosses, hee lift's up his head, and present's God with Blessings; *Blessed be the Lord for euermore Amen and amen.* HEE bleelteh him awel for Winter as for Summer, for troubles as for mercies.

And thus the last vers of the Psalm haveing as much affinitie with the first, as the last day of the year hath with the first in feare; if wee circle the Psalm, and bring both ends together, wee finde a fit resemblance between the year and It.

<sup>in the Text is one of the Psalmist's</sup> Winter drops a black line from that Pen, which erst while was so filled with Joy, and wrote nothing but Rericks; *Hoc complieth in the next precedent vers of the Psalme of his own life:*

(it was like a Winter's day, verisimilis.) In this, of the Instabilitie of Man's Life, as though hee had said, I am not the onely Mortal. Other mens lives, though haply cloathed with more comforts, then mine, and extended to a greater length, then mine, are altogether as mortal as mine; for his Interrogations are equipollent to strong Negations: There is no man living, that shall not for death, no man living, that shall deliver his soul from the hand of the grave. Q. S. dH. bNA

Is death visible then? Hath the grave an hand? Is the soul subject to the grave? These I shall answer in the opening of the words,

*What man liveth?* What man of me, what stout-hearted, strong-handed man, what valiant champion, liveth now, or shall live hereafter? *Yea god knoweth* [I] *that he is privy to it.*

*And shall not see death?* To see death, as it is, not a proper, sombre visitation speaks.

It occurseth, written in the New Testament therein, the Old, yet but seldom there; Luke 2, 25. He was revealed unto him, (old Simeon) by the Holy Ghost, this before death; before hee had seen the Lamb Christed. John 3, 1. Verily, verily, I say unto you, If a man keep my sayng, bee shall never see death. Hebrews 5, 1. By faith Esuch was transfigured, that hee should not see death.

So the Scripture speaketh of Sleep. Ecclesiastes 5, 12. There is shadowy the day, nor right full sleep with his eyes closed. And profane Writers also,

have not seen fit to sleep with mine eyes this night, saith hee in the Posture. And the Origin of

concl

t Consul

Somnum hinc  
nec oculis non  
vidi meis. Terent.  
Eun. act. 3. sc. 1.

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<sup>†</sup> *Cannio Consule* : *Consul Continet: Hoc mirum et inderful vigilans*  
scito neminem prandisse, nihil tamen eo Consule mali factum est. Fuit enim mirifica vigilantia, qui suo toto Confutatu somnum non videbit. *Cic. fam. Epist. lib.7. Epist. 30.*

<sup>‡</sup> *Consul Continet: Hoc mirum et inderful vigilans*  
*multo, than during his time of his Consul-ship, neither*  
*sleep, istio M vno editio ms 1, hisl hand-*  
*like unto the phrase of saying death, is that of*  
*Tasting it; Matthew 6. 18. Mark 9.1. Luke 9.*  
*There bee four sounding here which shall not taste*  
*of death, pillars see the Son of man coming in his*  
*kingdom. So John 8. 32. Then saith, If a*  
*man keep my saying, hee shall never taste of death.*  
*And, Heb. 2. 9. whereof hee should taste much for*  
*evermore. adi dish 2 note oldiv dreb al*  
*Chrysostom distinguisbeth between Seeling and*  
*Tasting death. See Hallerian, abdine animi.*

\* Drus. Preter. <sup>151</sup> *Wchmyn saith in Drusus W Chrysostom is out here,*  
*for they are the same. And indeed so they*  
*seem auerbe by that of John 8. 32. Our Sa-*  
*vior having said, If a man keep my saying, hee*  
*shall not see death. These Jews made answer, A-*  
*brother is dead, and the Prophets, and them sayes,*  
*If a man keep my saying, hee shall never taste of*  
*death, where we have an explication as of the*  
*one by the other, so of both by a third. For,*  
*as to see sleep is to sleep, so to see or taste death,*  
*is to die. There is no surviving such a sight.*  
*Death saith, as God once to Moses, There shall*  
*never see man die, Exod. 33. 20.*  
*Now by this word which all must see, wee*  
*must understand new found death, which is*  
*a separation of original righteousness from the*  
*body, with an intencion of habitual concupi-*  
*sence, more eternal death, which is a separa-*  
*tion of the whole man from the glorious pres-  
ence*

ab munito  
non dilato  
ad id  
ibid  
H. 1. 6. p. 13. 14.

<sup>†</sup> *Cannio*

sence of God, and a punishing of him for ever in hell: (the one whereof answereth to the *loss of Grace*, the other to the *sin of Sin*) but a *corporal death*, which is a separation of the soul from the body, or a dissolution of the frame of nature. Whether this *corporal death* shall bee *natural* or *violent*, whether in the morning, or meridian, or evening of our time; whether when wee are at *home* or *abroad*; and the like, hee onely knowes that knowes all things.

[*Shall hee deliver his Soul?*] The Soul is a spiritual, incorruptible, immortal substance, and therefore no meat for the grave's mouth. There are in these lamentable times, when Truth is cried down, and Errors are cried up, that make a grave for the soul also; and this Scripture among others they make their ground. Such I remit to *Calvin's Tractate of Psychopannychia*, and to another late one of a learned Author, styled, the *Prerogative of Man*, made by way of Answer to a Pamphlet asserting *Whole Man's Mortalitie*. Such doctrine cannot but bee verie comfortable to *Flesh and blood*, which cannot inherit the kingdom of God, 1 Cor. 15. 30. But yet it is prejudicial, if it were true, to the *Children of the kingdom*, who, when they com to the end of their daies, expect to receiv the end of their hope, the salvation of their souls, 1 Pet. 1. 9. And surely they shall not bee ashamed of their hope, Psal. 119. 116. Assoon as they rest from their labor, they shall receiv their pennic. Assoon as their work

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is done; they shall hear that soul ravishing word,  
Well done, good and faithful servant, enter thou into  
the joy of thy Lord, Matth. 25. 21, 23.

• Shall he deliver his soul? in the text is, Shall he  
deliver himself? As the Bodie, so the Soul, is  
sometimes taken for the whole man. The Bodie,  
Rom. 1. 24. I beseech you — that ye present your  
bodies a living sacrifice, &c. So wee sometimes

Sic Horat. Serin. lib. 1. Sat. 5.  
— Animz, qua-  
les neque candi-  
diores

• committeth a person for a good bodie. The  
Soul, Rom. 13. 1. Lesseorie Soul be subject to the  
higher Powers. Matth. 16. 26. What is a man pro-  
fited, if hee shall gain the whole world, and lose his  
owne soul? that is, himself, as Luke hath it, Luke

9. 25. So, Act. 2. 23. — fear came upon every soul  
And, Act. 9. 14. Then saw Joseph, and called his  
Father Jacob to him, and all his kindred, threescore  
and fifties souls. So likewise, Gen. 12. 5. & 14.  
I. 17. & 17. 14. & 46. 9. & 46. 17. and so wee use to come  
about a person for a good lond. This I con-

cern to bee the Psalmist's meaning, and this  
insight have beene vnt Interpreters Version,  
who have else where so rendered it, Maty. 14.  
— clara absflu-  
lit urbi

Illustrisque animas, impunde & vindice nullo,  
scil. Domitione.

\* וְנַפְרֵת תִּהְיֶה בָּעֵד תְּלֹאֵרֶת הָרָבָה  
Therefore bush shall enlarges herself.

\* וְנַפְרֵת תִּהְיֶה בָּעֵד תְּלֹאֵרֶת הָרָבָה  
Or, Shall hee deliver his soul, is, Shall hee de-  
liver his dead bodie? So the Original word is  
rendered, Mat. 25. 31. If one that is unclean by  
dead bodies, touch vaine of these, shall it bee con-  
signed? So, Levit. 19. 18. Tee shall not make any  
washing in your flesh for \* she dead. And, Levit.

\* וְנַפְרֵת תִּהְיֶה בָּעֵד תְּלֹאֵרֶת הָרָבָה  
Num. 13. 2. & 6. 6. & 9. 6, 7. And so it  
might have beene rendered here. From  
the first word  
to the last word  
in the same sense.

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In *From the hand*.] By Hand, as in Secular so in Sacred Writings, is most frequently signified Power. Behold, thy maidis in thy hand, saie's Abraham to Sarah, Gen. 16.6. My times are in thy hand, deliver mee from the hand of mine enemies, saie's David to God, Psal. 31.15. Upon himselfe putt not forth thine hand, saie's God to Satan concerning Job, Job 1.12. <sup>and as grecis or minch</sup>

\* Χεις βασιλευοντις, имъ-  
менла Regis Po-  
tentia. apud He-  
rodotum.

—της της ζωης  
ἄρσης θεοῦ

Христианъ ит-  
ялъ,

magnâ vi, &c.  
apud Homerum

Iliad. o.

Quam velis cum  
obligare, in tua

God will redeem my soul manu est. Cicero  
from the power of the grave, Psal. 49.15. I will Epist. 6. lib. 8.

In manibus ve-  
ransom them from the power of the grave, Hos. stris quantus sit  
13.14. <sup>and in manib[us] etiam I will soon make evig-</sup> Cæsar habetis.

Lucan. lib. 1.

The Original word for *Hand* is sometimes rendered *Power*, Behold, all that bee, hale is in thy Power, Job 1.12. God will redeem my soul from the power of the grave, Psal. 49.15. I will ransom them from the power of the grave, Hos. 13.14. <sup>and in manib[us] etiam I will soon make evig-</sup> Power and Hand wee meet with somtimes together : It is in the power of mine hand to do you hurt, saie's Laban to Jacob, Gen. 31. 29. With hold no good from them to whom it is due, when it is in the power of thine hand to do it, Provi. 30.27. so also Micah 2.1. <sup>as illas as onto 1000 silibog 611</sup>

By the *Hand* of the grave here is meant the Power of it : and therefore it is so rendered, Psal. 49.15. and Hos. 13.14. But whether an apprehending or an holding Power ? If the former, then the second question import's no more then the first, but rather the later. And so, Death, like a Serjeant, apprehend's and arrests men ; the Grave, as a Jaylor, receive's them. Death hath hands and feet, to go about and bring men in, the grave an hand to hold them when they are so brought. There is no breaking prison, no escapeing out of this hand, until the Judge of

B

all

graving

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*All the earth shall give command for a general  
gaul-deliverie.*

*of the grave.]* The original word signifieth Hell also; and it is most frequently so rendered. The Root signifieth to ask, require, &c. Hell and the Grave are ever asking, and never satisfied, *Prov. 27. 30. and 30. 15, 16.* They laie claim to all men, as beeing now fitter for them then for a better place. The *Grave* saie's, Give mee those wretched mortals, so unworthie to breathe in the Air, and to bee above ground, that I may cover them from the face of the Sun. Nay, *Saie's Hell*, That is not bad enough, give them mee that I may torment them to all eternitie. *Hell* laie's claim to all, but receiv's only soim : only the wicked ; of whom it may bee said, as it was of *Iudas*, that they go to their awn place, *Act. 1. 25.* The *Grave* laie's claim to all, and receiv's all, the wicked and the godlie too : one as well as another, as *David* saie's, the sword devour's, *2 Sam. 11. 25.* For, what man is hee that liveth, and shall not see death ? Shall hee deliver his soul from the hand of the *Grave*? *Selab.* [Is setto as a seal. It is used onely in the *Psalms*, and the Prophecie of *Habakuk*. *Sam* conciev it is never used but where the matter is verie remarkable, and calleth for more then ordinary observation and consideration. *Sam*, that it is the same with *Amen*, and note's a belief of, and a willing submision to what is spoken. *Sam* that it is onely a Musical note, signifying

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signifying a letting down of disting'lyng of the voice, together with an elevation of the heart to God.

You have the words opened) wee have in them two parts  
1. *Maschil*, or a *Doctrine*.  
2. *Selah*, or an *Ave.*

The Doctrine in the two Questions, where wee have  
1. *Man living*.  
2. *A necessarie of his death.*  
3. *His Grave*.  
4. *His impotencie to recover Life and Liberty.*  
All which may well bee contracted into these two.

1. *Death's unavideablenes*, in the former Question.  
2. *Life's irrecoverablenes*, in the latter.

And these two (especially, if there bee such a coincidence and idencie in the two Questions, as was in *Pharaoh's* two dreams,) may bee chip't together, or shrinkt into this one, namely, *Man's mortallitie*. And so they command unto us this Point.

No man living shall live alwayes. Or,  
Everie man living is a mortal man. Or, (if you will have it in the words of the Text)

Everie man living must see death.  
The life, in the word *Selah*, stirreth us up to four dutiess  
1. Seriously to consider our mortal condition.

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1. Steadfastly to believ it, natural & spiritual
2. Patiently to submit to it.
3. Wisely to improov it.

These I purpose not to handle severally, but to weav them into my discours of the fore-named principal Point, viz.

*Everie man living is a mortal man, or, must  
see death.*

Object.

But, as som heretofore have not seen Death, so manie hereafter shall not see it. Enoch, (whose years were of the same number with the daies of the year) was translated, and did not see it. Gen. 5. 24. Heb. 11. 5. Elijah was put into a chariot of fire, and went up by a whirl-winde into heaven. King. 2. 11. and did not see it. And the Apostle telleth us, 1 Cor. 15. 51. *Wee shall not all sleep.* So also, 1 Thess. 15, & 17. *Wee which are alive and remain unto the comming of the Lord, I shall not prevent them which are asleep.*

Solut.

I answer, First concerning Enoch and Elijah,

1. That som concey that these did see death, that the one was dissolved without anie paine when God took his soule. And that the other had his bodie burnt in his fierie chariot.
2. That if they did not see death, (as it is more probable that they did not) yet they were Mortal, and as subject to death as anie that ever actually died.

Secondly, concerning them that shall bee found alive at the comming of Christ.

1. That though they shall not sleep, they shall

shall bee changed, so the Apostle telleth us, in that *1 Cor. 15. 51.* And that change shall bee in stead of Death.

Q2. That it is sufficient that they are by nature obnoxious unto Death, having by sin deserved it, and Hell after it. And although by their sudden change they shall bee free'd from Death, yet from Hell they shall not; unless there bee wrought in them before that change, a spiritual change; and so a meetness for Heaven.

The Reason of the Point is rendred by the Apostle, *Rom. 5. 12.* *By one man sin entered into the world, and death by sin.* So *Rom. 6. 23.* *The wages of sin is death.* This is the woful wages which God threatned to the first wicked work, *Gen. 2. 17.* *Of the tree of knowldg of good and evil thou shalt not eat; for in the daie that thou eatest thereof, thou shalt die the death.* Omnis. 10, so Theodorian render's it. Mortalis eris, to Symmachus, i.e. Thou shalt bee mortal. Others that do not so render it, yet so expound it: as *Vatablus, Junius, Mercerus, and manie more.*

Should wee not then have been mortal, or obnoxious to death if *Adam* had not sinned?

Pelagians indeed affirm that wee should. They say *Adam* was created mortal. But the *Milevitan Council* hath set an *Anathema* on their heads for it. *Whoever shall affirm (saith the Council) that Adam was created mortal, so that whether hee had sinned or not, there was a necessarie hoc est, de corpore exire, non peccati merito, sed necessitate naturæ, Anathema sit.* *Cayrani, Summa Milevæ. Consil. 1.*

Answ. In etiam  
Quicunque dicit Adam pri-  
mum hominem  
mortalem fa-  
ctum, id ut sine  
peccaret non  
peccaret, more-  
retur in corpore,  
Anathema  
sit.

## Death and the Grave.

*of dyng, let him bee accursed. For man was created to life; hee was created after the image of God; a part whereof is immortalitie.*

¶ And if man, continuing in the state of Innocencie, had died, it had com to pass either \* through the disagreement of Elements, of which his bodie is compounded; or through the consumption of radical moisture; or through some external lesion or hurt. But it could not have com to pass anie of these waies.

First, not through the disagreement of Elements. For 1. against such a disagreement, hee had an excellent temper, and perfect health, so that one qualtie had not anie destructive predominancie over another. 2. Hee had such an excellent power bestowed on his soul, that it could preserv his bodie from all distemper of humors, and all manner of infirmities whatsoever.

Secondly, nor through the decay and consumption of radical moisture. For the radical moisture which was impaired by the natural heat, was repaired by his dailie food. And that Repairs might bee made equivalent to Losses, God provided the *Tree of Life*. Hence is that

† *Cibus aderat hominum clu-  
ret; ponens ne fi-  
ti es; Lignum  
Vite, ne illam  
sanctam disol-  
veret. Aug. de  
Civ. Dei. l. 19.*

¶ *quod omnia  
ad mortem  
approach*

approach of old age and death must needs have been hindered.

*Thirdly, nor through anie external lesion or hurt.* For 1. against extrinsical Elements, hee had a most convenient temper of Air. 2. Against the injurie of evil Angels, hee had a guard of good ones. 3. All the beasts were then milde, and gentle, and obodient to him, acknowledging his dominion over them. 4. Against all other things casually hurtful, hee had a great measure of prudence, so that hee could beware of them. 5. When mankinde had been increased and multiplied, all should have been just, and free from sin, none should have had the least injurious thought against his brother: if anie had offended that waie, hee had been presently expelled Paradise, as our first Parents were.

In one word wee may saie, That if man had continued in the state of Innocencie, his *bodie* had been preserved from all *internal* passion by his soul: and from all *external*, by the providence of God. Therefore it is evident, that if hee had not faln, hee had not actually died.

*Death is the daughter of disobedience.*

Since man, if hee had continued in the state of Innocencie, had not died, but had been immortal: What would have becom of him? Whether should hee have continued in Paradise still or not?

No, hee should not. The Tree of Life was unto Adam a symbolical <sup>Answ.</sup> \*Tree; a sign, as of a blessed

<sup>\*Vide Ainsworth  
in Gen. 2. 9.</sup>

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blessed natural life in Paradise for a time, so of a spiritual life afterward in Heaven for ever, if hee continued in his obedience to God. After

\* Corpore simul & animâ, postquam diu sine labore ac mole, etiam vixisset, in celum translatus fuisse, ad aeterna without death, into eternal incorruptionem. *Deo gaudia, percipienda, & Dei essentia frumentum Merc. in Gen. 2. 17.*

† Corpus Adami pulcherrimâ mutatione, sine morte, in aeternam incorruptionem a Deo transformatum fuisse. *Polan. Syntag. lib. 5. cap. 28.*

The sum of all that hath been said, is this. First, that man, everie man is mortal: and that an exemption from Death, is no exemption from subiectednes or obnoxiousnes unto Death.

Secondly, That man, had hee not sinned, had not been mortal. Mortal indeed hee was before his fall, potentia moriendi, by a possibilitie of dying. *Erat posse mori, quia eras posse peccare.* Death was possible, becaus sin was possible.

*Moraliter* hee was, non necessitate naturæ, by ane necessitie of nature: for his Bodie was of an excellent temper and constitution, his Humors were of so sweet an harmonie, that there was not the least jarring and disagreement among them. Yea, his Soul had power to preserv his Bodie from Death, so long as it preserved it self from sin. His radical moisture had been repaired by his food, as fast as impaired by his natural heat: the fruit of the Tree of Life had been as great a comfort to his nutritive facultie, as the honie was to fainting *Fouathan*. Neither Devils, nor beasts, nor anie thing had don him anie harm. Devils could not, beeing hindered

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hindered by tutelarie Angels. Beasts would not, beeing readie to yeeld unto him all obedi-  
ence. Against *casual* inconveniences , God's  
providence, and his own prudence had been his  
protection.

Thirdly, *that man, if hee had not sinned, but  
continued immortal, should not have continued al-  
waies in Paradise;* but at last should have been  
remooved into the place and presence of God.

Now for *Selab*, or Application.

Use 1. *Since man is mortal, and must see deaſk,*  
*Let us make no more of man then hee is.* Apt wee  
are, (and it is our follie that wee are so apt) to  
magnifie overmuch , yea, to *deifie* man. *The  
voice of a god, and not of a man!* was the blasphemous  
voice of the foolish people concerning  
Herod, *Act 12. 22.* But the Angel of the Lord  
*confuted* their conceit, by *confounding* that \* Exaudiens  
10. 50. 6.  
so much magnified and admired Majestie. The  
people proclaimed him *immortal* ; the Angel  
and the worms echoēd , *mortal*. The Angel  
smote him, the worms ate him , and that im-  
mediately. Never was there a more certain  
and sudden demonstration of mortalitio then  
that was : and it may for ever deter men from  
makeing more of themselfs or others, then  
they ought to do. *Thitewaies* wee make  
more of men then wee ought: by excessive  
Fear, excessive Delight, excessive Confidence. All  
which wee must beware of. Exaudiens  
10. 50. 6.  
*First, of excessive Fear.* And since man is a  
mortal thing, why should hee bee so terrible  
next

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into us? See how God speak's to him that fear's man too much, Isa. 51. 12, 13. Who art thou that thou shouldest bee afraid of a man that shall die, and of the son of man that shall bee made as grafs? And hast feared continually everie day, becaus of the furie of the oppressor, as if hee were readie to destroie? And where is the furie of the oppressor? As if God had said, What a fool art thou to bee afraid of a mortal man? to make as if hee were immortal and almighty. *Furious oppressors there are,* but suddenly they are not: for, *where is the furie of the oppressor?* both his furie and himself shall com to nothing: hee shall bee cut down as the grafs, and his furie must then fall with him. Such a fear of man our Savior forbid's us, Matth. 10. 28. *Fear not them which kill the bodie, but are not able to kill the soul.* There are that make themselvs Gods, in killing the bodie; but they are not so much to bee feared, becaus they are not able to teach the soul.

*Secondly, Wee must beware of excessive Delight.* And since man is a mortal thing, why should hee bee so much delighted in as commonly hee is? God allow's us to delight in one another, friend in friend, husband in wife, wife in husband, parents in children, children in parents, &c. but our delight must bee moderate; wee must not forget that such objects are mortal. And wee shall do well to consider, that *immoderate delight in them is the next waie to lose them, and ourselves too.* How often hath God taken

*Immodicis brevis est aetas, & rara senectus.*  
Mart. Epig. 29.  
166.

taken away a dear yoke-fellow, a childe, a friend, becaus hee hath been too dear, and too much delighted in ! Yea, how often hath the heart broke, when it hath been too much dilated and let out ! Tis true, that of \* *Flaccus, Answerable to our affection while wee enjoie a comfort, will bee our affliction when wee are deprived of it.* And as good counsel, that of † *Martial, Wheresoever thou delightest in, delight not in it too much.* It is wisdom (and so our dutie) to suffer our hearts so to laie hold on a comfort, that they may let it go again without anie eminent prejudice ; so to injoe and joie in our friends, that when they die, yet wee may live ; that their death may not bee our death ; that wee may follow them to the Grave, and not into the Greve.

Thirdly, *Wee must beware of excessive Confidence.* And since man is a mortal thing, why should wee put such confidence in him ? Put not your trust in Princes (saie's David) nor in the son of man, in whom there is no help. Why ? His brewh goeth ons, hee returneth to his earth : in that verie daie bis thoughts perish, Psalm 146. 3,4. Mortal hee is, and not to bee confided in. Had hee been still immortal, hee had not been to bee trusted in, much leſſ now. Manie a man build's high hopes on ſuch or ſuch a friend : hee truſt's one daie to bee, or to do thus and thus : but his friend die's, and down falleth his hopes to the verie ground. Thus Cesar Borgia, that wicked ſon of a more wicked father, Pope Alexander the Sixth, groundled manie hiſsigns on his relation

\* *Quem res plus nimio delectave- re secundz, Mu- tata quatient; si quid mirabere, pones invitus.*

*Hor. Ep. 10. l. 1.*

† *Quicquid amas cupias non pla- cuſſe nimis.*

*Mart. Ep. 19. l. 6.*

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tion to that Pope. But the Pope suddenly die's, and dashe's all. And *Borgia*, when hee heard of his death, cried out, *I never dreamed of such an accident: now all my purposes and projects are fifted, and com to nothing.* Hee that know's man well, know's him too well to trust him too much.

*Use 2. Since man is mortal, and must see death, let him know himself, and bewail himself, and humble himself.*

*First, Know himself.* David prai's to God to put the Heathen in fear, that they may know themselves to bee but men, *Psalm 9. 20.* But men? Why, did they think themselvs to bee more then men? It seem's they did. *Empedocles*

\* Deus immor-  
talis haberi dum  
cupid Empedo-  
cles, &c. Her. Art.  
Pott.

\* would needs bee accounted a God; and so would *Alexander the Great*, and manie others: and Heathens they must needs bee that would bee so. Such as know God, know themselvs to bee but men, and would bee taken for no more. But a spice of this Heathenism and Atheism there is in most. Manie a man with *Simon Magus*, conceit's himself to bee som \* great one, *Act 8. 9.* Popes there have been so blasphemous, so heathenish, as to admit, with *Domitian*, that style, *Dominas Deus noster, our Lord God.* *Sixtus* the fourth, \* excepted not against the grossest fals Position that ever was, when in that devilish Distich hee found himself exalted in the place of God. And *Paul the Third*, hee, that when hee was takeing his leave of this world, said, *Hee should now verie shortly*

\* Tis my as.

\* Oracio vocis  
mundi moder-  
ris habenas, Et  
merito in terris  
crederis esse De-  
us.

shortly bee resolved of three things which all his time hee had much doubted of: viz. Whether the soul were immortal : whether there were an Hell : and whether there were a God : made no scruple of makeing himself one. How different from Paul the Pope was Paul the Apostle!

who style's \* himself the least of the Apostles,  
1 Cor. 15. 9. Less then the least of all Saints,  
Ephes. 3. 8. But the greatest of sinners, 1 Tim.

1. 15. Mortal hee knew himself, and the mea-  
nest of mortals hee accounted himself: and it

will bee no sin, if everie man shall so account  
himself. God is pleased so far to honor som

men, as to put upon them his own name. I  
have said, *Yee are Gods*, Psalm 82. 6. But hee

would not have them forget that they are men.  
Therefore hee add's in the verie next vers: *But*

*yee shall die like men, and fall like one of the Prin-*

*cers.* Lest they should bee exalted through the  
abundance of honor, hee presently laies their

honor in the dust. *Ois' dñi in albaru. Gods, but*

*not immortal ones.* Only *the* *commodis regnum*

*et. Secondly, Let man Bewail himself.* How will

a man bewail the losſ of a fair and comfortable  
estate, when hee is sunk down into a low con-

dition! *Call mee not Naomi, said shee, after her*

*return to Bethlehem, call mee Marah: for the*

*Lord hath dealt verie bitterly with mee. I went*

*out full, and the Lord hath brought mee home again*

*emptie, &c. Ruth. 1. 21. Wee cannot say the*

*Lord hath made us mortal, but our sevys: wee*

*might have continued happy and immortal still;*

\* Ἀποστλος

εἰδάχιστος.

Πάνταν τὸν ἄ-

γλῶν εἰδάχιστος.

εργο.

Αμερικαλῶν

πρώτον.

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had it not been our own fault and follie. The death of a dear friend strikē verie deep into us; specially if it hath been occasioned through our carelesnes, and imprudence. The losſ of our immortalitie how ſhould it affect and affliſt us! How ſhould the remembrance of it bee grievous to us! as the remembrance of Zion was to the Jews in Babylon. *To have been happy, and not to bee ſo now, is a great uhappi-  
ness. To have been immortal, (as wee were after  
a ſort) and not to bee ſo ſtill, but obnoxious to  
death; yea, more deaths then one, ſurely ſhould  
bee oftenthought of, and more mourned for  
by us all, then uſually it is.*

*Thirdly, Let man ſo know himſelf to bee mortal,  
and ſo bewail his mortalitie, as to Humble himſelf.  
And whoſoever doth the first and ſecond, will  
bee ſure to do the third. A proud heart never  
troubled it ſelf with the knowledg of it ſelf,  
and ſorrow for its mortall state: A proud eie  
never wept for it: A proud person is a verie  
ſtranger at home. But whoſoever is well ac-  
quainted with himſelf, and wisely confideſ the  
ſtate of man, cannot but bee an humble  
man. Humble hee will bee*

*Towards God, whom hee hath offendē  
and dishonored by putting himſelf out of that  
moſt comfortable and happy condition of im-  
mortalitie wherein God made him. A dishon-  
or it is to a father when his ſon ſuffer's him-  
ſelf to bee cheated and caſt out of his inheri-  
tance: and well may ſuch a ſon bee abraſed  
to*

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to look his father in the face : and well may hee carrie himself with the lowest humilitie towards him all the daies of his life. The poor Prodigal com's to his father in a most penitent,humble, submissive sort, acknowledging, that haveing so dealt with him , and so undon himself, hee was *no more worthie to bee called his son.* Thus it is with everie childe of God: hee is full of sorrow and shame ; hee creep's to God, and walk's humble with him.

2. Towards man, Whom though hee may exceed in som inward or outward qualifications, yet hee despise's and disdain's him not ; hee looks not upon him as God may upon man, or man upon a beast. For hee know's him to bee his equal, once no less immortal, now no more mortal then himself : and therefore carrie's himself in a loveing , lowlie , sweet, sociable manner toward him.

Use 3. Since man is mortal and must see death, let him reflect with sorrow and decessation , upon that which hath put him into such a condition. God made him immortal , and if hee had been ruled by him, hee had still continued so , and never seen death. Sin only made him mortal, and put him into a necessarie of dying.

Q. Sin therefore should bee  
First, Sorrowed for. First, and chiefly indeed, for the dishonor that was thereby done to so good and gracious a Maker: whom rather then to offend by the least degree of disobedience, wee should chuse to undergo the severest and greatest

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greatest punishment that ever was or can bee inflicted. Secondly, for the dishonor and danger that was thereby brought upon our selvs.  
1. *Dishonor*; in that wee are made like the beast that perisheth. Between the bodie of a beast, and the bodie of a man, in respect of corruptibilitie, there is now no difference at all: the one returneth to the dust, and so doth the other. Manie a man when his estate is broken, his heart is broken too. To bee a bankrupt; to have been in great height, and now to fall, and break; to have shined gloriously, and now to bee in darkness; to have been placed in the Firmament, and now to bee a fleeting meteor, is a great dishonor, and well may bee a stinging sorrow. That wee have so dishonoured our selvs by sin, that, as God said by an Ironie or Sarcasmus, Gen. 3. 22. *Behold! the man is becom as one of us, to know good or evil.* So the beasts may most truly say, *Behold! man is becom as one of us, to die and return to dust, even as wee:* how should this affect our hearts, and fill us with grief. 2. *Danger*; in that wheri wee have ended this mortal life, wee are liable to eternal death. For by the first disobedience, wee not onely lost eternal happiness, (it had been som kinde of happiness to have staied there) but exposed our selvs to eternal miserie. So that, as the beasts may say, *Behold! man is becom as one of us, in respect of mortal life:* so the Devils may say, *Behold! man is becom as one of us, in respect of eternal death:* which without the infinite mercie of God,

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God and Mistris of Christ, it is not possible for us to escape. How hevie then should that sin lie upon our hearts, which exposeth us to so vnothal condition, to Babes iþ should die of so  
newed for sonnes new s also sinnes s all enioyn  
wōst wōldy, Detestab and abhorrid. How should  
our hearts hate and rise against that *ho* wheres  
by wee fell. That by sin wee are becoide hem  
tak shold p̄ p̄ sinnes and hatred of oþr  
Woe should bude vor the *wēth* of that which  
hath beeþ the *causid* of our death. The first  
sin, (which was the mother of our iniurie and  
mortalitie) wee can vñely moue and scōrent  
for. Original sin, weel must not quylly waite  
for, b̄t nowise. That *bade* of *death*, (as the  
Apostle style's it, Rom. 7.14.) wee must everie  
day, with all our might, *wagle* with a laboring  
to *overcom* and overthrow it. And this is w̄ we  
endeavor the *death* of Original sin, wee shall  
prevent the *bade* of *Actuall sin*: as the stopping  
the *fontaine* will bee the drying up the *stream*.  
And truly, this one thing wel considerd, That  
our mortalitie is the *fr̄t* of our sin, would be  
sufficient to *sharpē* our hartes against it, and work  
in us an *abstinence* from all sins whateuer  
and make us say, Shall I not bee avchaged of  
the mother in the daughter, on the first sin in  
Original. Shall I *dallie* vrith, and indeg the  
daughter, when the mother hath bee in my *handis*  
Shall I not, ougle to note, to abstaine from  
all, leves the *smalleſt* sins, since the *first* bee  
prooved *þ* *pernicious*? Is the *first* madacie  
hebasim

D

mortal,

John 1.10  
E.T. 159. 9. 1d

Death and his Companions.

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mortall; so the *soul* is mortal. Were I now  
in the state of innocencie and immortallitie, as  
~~she~~ <sup>as</sup> was, anie of the sins that are com-  
monly committed, and accounted little, (an ex-  
ficious lie, a pettie oath, a wanton glance, yea,  
swarke thought, and the like) would throw  
me out of that happy condition, as that first  
sin did him, and make mee as mortal, as obno-  
xious to death, to eternall death, as now I am;  
Boyle art of the same nature: and therefore I  
trust take heed of, and abstain from all such  
holidaies, since man is mortal, and must see death,  
Let not *modestie* hinder me his affections, and *hang* less  
the shanking of this life, with that (saith Solomon,  
Prov. 23.15.) for there end upon that whiches are  
not permanent, nor certaine. For riches can-  
not make them selfe winges, they flie as an eagle  
towards abominacion. It may as truly bee said, Will  
thou that art nolte, seyn the cities or riches? for  
thou certaintly art a mortall creature, and must  
one day fall down into the earth. And when  
wee fall downe ther, wee carie nothing with  
uscke but a shayle upon flower yad, a board, or  
a shaff, a piture, a bado. Gold, and Silver, and  
houres, and lands, and the like, which wee are  
so bounded to, addo to losse, white wee live, wee  
muste necessarily bee diuerted from, when wee  
gide yond the grave. As Worme, how much  
else for the hole hath contructed by creeping  
hewe ground, cleare it all behinde him, when  
hee creeps into his holt. He is still storied of  
saturatione in Turkish Monarchy, that hee conq-  
uered, manded

\* Knol's Turk.  
b. p. 73.

manded a shirt to be fastened to to a peascis  
manner of an Ensign; and then proclamation  
to be made by one of his Priests, in these  
words: *Saladin, Conqueror of the East, of all his  
mighty virtue, there's none more than this:*  
A good lesson for Christians to learn, among  
whom, too many are too apt to forget them-  
selves, in gaping greedily after, and grasping  
abundance of earthly things though they were not  
mine, but were to live here for ever. And for  
they seem to sing a contrarie song to those Epis-  
tols, of whom the Apostle speaks: 1 Cor. 3: 22  
33. *What art thou that dost glory? for thou shall  
die. But these earthly-worms, thus, Let us take  
house to house, and land to land, and fill bag  
after bag, for wee shall never die.* Such as  
these, when they come to die, (for die they must)  
how will they sing *Lamb to deposite.* With what  
differences will they bee divided from their dear  
Mammon! *Lord, now lettest thou thy servant  
depart in peace,* Luke 2: 29. And, *I desire to bee  
dislodged, and to bee with Christ,* Philippi 3: 23. is for  
a *Simon,* that had his arms full of Christ, and  
not for them that have their *bows full of earth*,  
and for a *Paul,* who accounted no more of  
gold, and silver, and all the riches of the Indies,  
then of dross, and dung, or of *dog-sallet,* that  
hee might win Christ, Paul 3: 8. And nor far  
such as thought not less of anie thing then of  
Christ, nor more of anie thing then of their  
Mammon. *Wee should use this world (saie's)* the Apostle, 1 Cor. 7: 31. *as not abusing it.* His  
rguodis

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season is, *Beyan the fashion of this world passeth away.* Another reason wee may give : *vix.* Beawful weare our selvs paf<sup>t</sup> avway. Whatsoever we have may bee taken from us ; specially in fitch times as ours haue lately been, and begin again to bee. How vnderfully since the first drawing the Svword hath the vworld been altered vwith manie a man. His fair estate hath served out it time, and is gon to a nevv master.

*That which is thine is mine,* saies the son of violence to the true t oynner : and so changes estates vwith him, take's his riches, and leav's him his oyvn povertie. But if vwhat

wee have bee not taken from us, surely wee must bee taken from it. And therefore let us desire vhat wee have not, and use vhat wee have, as not abusing it : yea, as not abusing and abusing our selvs. Wee abuse the things of this life, and abuse and abuse our selvs vwhen wee desire them, and delight in them immoderately, and makemore of them and of our selvs therewee ought, accounting them fable commodities vwhich are most unstable, and our selvs immortal who are but mortal. Wee advance our selvs indeed by accounting our selvs more then wee are : but wee abuse our selvs in setting our xfecting upon such infernal things, no less then man of noble birth dishonoreth himself by marrying his kitchin-maid. Though our bodies are mortal, your mindes are not so : and should wee take up vwith higher and more noble objects. As for the thinges herebelow, though

\* *Permutat dominos, & credit in altera jura. Hor. Epit. 2.1.2.*

† *Huc mea sunt, veteres inmigrat, ac. Virg. Eccl. 9.*

though wee may desire them, and labor after a good measure of them: First, for supplying our necessities, and preserving us from contempt and injurie: Secondly, for distributing to the necessities of our poor brethren, and for other pious and charitable uses: Thirdly, for the comfort of our posteritie, hee beeing worse than an infidel (as the Apostle saies) that provides not for his familie, 1 Tim. v. 8. Yea, a good man (saies Solomon) leaveth an inheritance to his children's children, Prov. 13. 22. Yet when wee have them, wee must not set our hearts upon them, but look upon our selvs as mortal creatures, who must one daie bee divided from all our earthly comforts, and whose wisdom therefore it will bee so to stand affected to them, that wee may part fairly, and willingly, without aniſe refuſancie and looking bader in groms or Use 5. Since man is mortal, and must ſeendeth, Let him prepare for parting with this life. \* Life \* O bie: is a ſweet, but not a ſtable bleſſing: Death ſooth her or later ſeizeth on all. There is no immutabilitie, no priviledg to anie. How then doth it concern ſe all to fit themſelues for their final farewell? Consider to this purpose theſe three things. First, That wee can die but once. Could wee die a ſecond time, wee need not bee ſo careful for the firſt: for the ſecond might amend a miſcarriage in the firſt, as the ſecond Edition of a Book doth manie times the faults of the firſt; and as manie a man and woman ſet by a ſecond yong fellow, with much more iſpect  
and

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and tenderies then the former. And undoubtedly, as man is a dying man saies, if his life might bee continued, hee would live better then before hee did: so man is a dead man, would resolve, if his life might bee restored, to die better then before hee did. But though there bee a *second death*, there is no *second dying*, or *second death*. Therefore, since wee can die but once, how should wee prepare our selves to die well? What can bee done but *now* in all his life, and is of singular concernment and consequence, a wise man will endeavor to do to  
*prosperitatem et auctori tuo noq[ue] dicitur mors*

\* *Brotis vii. 56  
m[ea]rta p[re]paratio  
ren; O[cto]ber.*

Secondly, That it is a most difficult thing to die well. To die is a dñe[re] of every man can, and must do that. To die *courageously*, and with a *desire* of death, is no *miracle*, manie even among the *Heathens* have done it. But to die so, as to be ready to rise again afterward: to die so, as to have \* *hope*, and an *heart* full of *joye* in death: *Hoc opus, sic labor est*: this is one of the greatest works in all the world. The greatest part of men will not bee persuaded so, till they come to trie it: and indeed manie will not then. The Devil that prevailed with them before to neglect (if not to puffe) a godlie life, and the counsele rendering thenceunto, prevail's with them then allone but a puffe of their owa livers: and to conuinc[e] that their death is happy if it bee quiet, and free from the *conscience*, *fear* there are, that, when they come to die, confess their former *m[ea]rta*.

\* Prov. 14.32.

shake; they now finde it a most difficult work, which before they accounted most easie: they now see that a man's whole life should bee nothing but a preparation for death: they now break out into sad complaints of their mis-spence of precious time, of their following ungodlie courses and companyes, of their neglect of God, and happiness they now wish; † O that my life were to begin afresh! O, O that God would take mee one year, or one moneth longer! And if a freedom from death were purchasable, they would purchase it with a great summe of monie: A great Knight of this kingdom drawing towards his dissolution, was heard to say, That he would willingly buy his deliverance from it, at a thousand pounds a hour. Yea, doubtless there are among the godlie, that look not on the righteous, weightie work of living as a pleasant thing; they think not of it without some affliction, and vexation of spirit. Though Elijah request God to take away his life, 1 King. 19. 4. And Samson sing, Lord now lettest thou thy servant depart in peace, Luke 2. 29. And Paul desirous to bee disholde, Phil. 1. 23. Yet David praiere to God, not to take him away in the mid st of his daies, Psal. 30. 24. And Hesekiah, being summoned to die, complaineth that hee shall not shewre of the residue of his daies, I. 38. 10. All these men wurd holie men as well as the other, and knew that this life is nothing to the next, and that death is the end to it. Moreover, as they doubted not of eternal  
enjoyment.

\* Πολυταλέσσειον  
αἰδίαιαν ὁ χρόνος

† O mihi præ-  
ritos referat si  
Juppiter annos!

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life, so they could not but desire to bee presently possessed of it. Yet the great work of dying they are loth to come yet unto. They believeth like they are not yet fit enough for it; and therefore they desire a longer time for preparation. A greeable and most difficult work it must needs bee, which requireth a through repentance, a lively faith, a firm hope, perfect charme, unmole patientie, humble submissiōn, holie committments, fervent praye; and make such as thesel blouy.

Thirdly, That according to our care or carelessness in preparing for death, will bee our consolation in it, and consolacion after it. With what a sad heart may an ungodlie man, that never made any preparation for his death, lie upon his death-bed! Hee cannot fetch any comfort from his former life. Hee considereth his neglect, or miserable misperformance of duties, his affilie of grace, his manifold sins against manifest conviction, which are now to his conscience, as so manie thorns in his sides, and make him lie upon feathers as upon thorns. Hee falleth unto death as Abrahāe Elijah, 1 King. 21. 20. Hys thus found me, O mine enemie? Heaven hee cannot hope for, and Hell hee cannot but fear! Hee could bes content to miss of Heaven, so that hee might escape Hell. Hee wilshes that either himself or his sin had never had a being, and would bee willing to die a shauſand deaths one after another, if thereby his sins might bee expiated, or himself annihilated. Hee considereth Gods mercie hee cannot comfort himself with it, having

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so much abuse it: hee look's on his Justice, as looking strictly on him, and readie to commit him to that infernal prison, from which there is no redemption,

But with what a glad heart, and cheerful countenance may a godlie man, that prepare's for death, entertain it when it com's! It com's to him without a sting, (the sting of death is sin, 1 Cor. 15. 56.) and therefore hee can safely take it, and putt it into his bosom; as a man may a snake, when the sting is pulled out of it. Death is restorative to such a man, as the sight of the brazen Serpent was to them that were bitten with the fierie Serpents, Numb. 21.9. It strike's indeed, but no otherwise then the Angel did Peter, to bring him out of prison, Acts 12. 7. So death com's to the godlie, to deliver their souls from the \* prison of their bodies, and to return them to God that gave them. A godlie man expect's and prepare's for this guest, and therefore bid's it welcom. When men com up on us unexpected, and finde us not in such a posture and readiness as wee desire, wee are not verie well pleased: and though wee love them well, wee could wish they had not com so soon. But if our selvs, and all about us bee in right order, the sooner they com, the better pleased wee are. So, to an unprepared heart, death strike's cold: but to a prepared one, it is as sleep to a wearie laborer, or cold waters to a thirsty soul: or good news from a far countrie, as Solomon speak's, Prov. 25. 25. . NO VENIO  
traditum

E

How

*in corpora  
vincula, angustia  
et carcere, evolu-  
erunt. Cie. Sam.  
Scip.*

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How shall wee perpare for Death?  
 First, By true repentence: Sin is the meritorious cause of both first and second death. Repentence prevent's the second, and makes us readie for the first. Let death com when it will; it com's not unseasonably to a repentant soul, that hath endeavoured to wash it self white again in it own tears: this washing work wee must do everie daie. Everie daie original corruption spoiles us: everie daie by repentence wee must get out of our spots, and endeavor to stop up that cursed fountain. Everie daie we fall into sin: everie daie wee must rise again by repemente.

Secondly, By taking heed of all such things as must be repented of. Do<sup>\*</sup> nothing which afterwards thou must grieve for, and wish undone; is a good rule: If wee obseru it well, it will preserue us in such a stout frame of spirit, as will make our lives comfortable, and prepare us for passing with them.

Thirdly, By leaving nothing undone till death approacheth, which ought to be done before. To this most difficult work of dying well, what things are requisite I told you before. Now all our time is little enough for the acquainting of them. And the greatest measure of them that wee can get, wee shall finde little enough when wee come to make over and use of them. It is most follie to neglect Grace, till wee are entering into the Grave, and the lamp of our life is going out. Yet thus it is with the greatest woe number.

\* Cujus penitendum fuerit, ne feceris. Commissarii et audiri non possunt nisi in causa. Et hoc est quod dicitur: Non debet esse in vita nostra aliquid quod nos in morte compellat.

number of men. When they percey death comming to them, then they will provide for it, when they will repente, and beleev, and call upon God, and make their peace with Heaven. Thus the Devil blinde's and befores them: thus they listhen to his lure, and rather suffer him to cozen them into a conceit of dying well, though they never daured for liveing well; then God doth perhappe them; That if they would die well, they must die so; that they must provide all their daies for their last daie; that Repentance, and Faith, and other Graces are of more worth than to bee so easily obtained; that if wee would have God heare us calling upon him in sickness, wee must hear and obide him calling upon us in health; that Heaven will not bee at peace with us till wee are ready for death; and that wee must not contynue our selues ready for death, if wee prepare not for it till wee are ready to die.

Fourthly, By doing nothing in which wee would bee unwilling that death should finde us. Wee would bee loth that death should finde us either idle, or ill emploied: that it shold finde us not onely in anie ungodlie, unjust, intemperate action, but with an oath, or a curs, or a scoff, or a lie, or an obscene, wanton, foolish wile word in our mouthes: yea, with anie sinfull thought in our hearts. Abstain wee then carefully from all these. For these wyl make death most unwelecom to us; because they argue an utter unpreparednes for it: now wher-

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an unpreparednes is, there death is never welcome.

Fifthly, *By doing all that wee do in such a sort, as if death were to seiz upon us in the verie ast.* Let a man so read, and hear, and praie, and sing Psalms, and communicate, and confer, and do all other actions, as if they vvere to bee his last, and hee vwill do them so sincerely, throughly, self-denyingly, as is possible for him to do; and so vwill bee in a preparednes for death, vwhensoever it shall com.

Sixthly, *By the dailie meditation of death.* Death is the first of those \* five things vvhich are commended to everie man's meditation. And vwhoever shall think frequently vwith himself thus: *Dust I am, and to dust I must return,* Gen. 3. 18. 10. *My earthly houſe of this tabernacle must bee diſſolved,* Cor. 5. 1. *Here I have no continuing citie,* Hebr. 13. 14. Neither noble parentage, nor large patrimonie, nor high honours, nor vast riches, nor excellent beautie, nor firm strength, nor rare endowments, nor anie thing, can keepe life and soul, or rather soul and boode alwayes together: implacable death, maugre all that the most learned Physicians can do to the contrarie, vwill at last plunder this earthly houſe, and make mee keepe open houſe for everie worme that com's. Sin hath put mee into a neceſſite of departing hence: it is God's mercie that I have continued thus long undiſſolved, howſoon his Justice may command my diſsolution, hee onely know's: obnoxious

\* Mors tua, mors  
Christi, fraus  
mundi, gloria  
celi,  
Et dolor inferni,  
sunt meditanda  
tibi.

I am everie moment to the devourer of men;  
 Death may sweep away this dust this verie daie,  
 yea, this hour, yea this minute, while I am in  
 the mention of it: Wheresoever I am, wheresoever  
 I do, I may bee reached by the inevitable stroak  
 of impartial death. Whosoever, I say, shall  
 frequently think thus with himself, shall finde  
 the fruit of it. Such a man, and onely such a  
 man, is likely to bee ripe and readie for death,  
 com when it will: like a good houſe-keeper that  
 keep's a constant table, and hath alwaies great  
 store of good provision about his houſe, fit to  
 entertaine anie guest that com's. Such a man is  
 likeli to have his heart in order, and his ac-  
 compts even, and to look death in the face  
 with joie, and to take well all that death doth,  
 as knowing that (as one said, \* *Anitus and Me-*

*litus can kill mee, but cannot hurt mee, for death*  
*can do him no harm; but open's a passage for*  
*him into Paradise; where hee shall bee troublid*  
*no more with Death, or Sin, or Satan; but fit-*  
*ted with Grace, and Glorie, and God, to all en-*  
*ternitie.*

\* Ep. 1. Anitus  
 & Miltus  
 &c.  
 et  
 varras  
 & adias  
 d' e. Epist. Ench.

cap. 79.

Seventhly, By frequent discourse of Death.  
 And if it bee much in our Meditation, it cannot  
 but bee sometimes in our Communication. For  
 what the minde runneth on, the mouth will talk  
 of; as what a man do's or desire's in the daie,  
 hee commonly dream's of in the night. Now  
 among all things that men discours of, nothing  
 shalld bee more seriously, nothing can bee more  
 profitably discoursed of then Death, which will

\* Omnia qua-  
 sensu volvuntur  
 vota diurna,  
 Pectore sopito  
 reddite amica qui-  
 et claudite.

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putan ~~and~~<sup>to</sup> all discours of To discours of death will dispose us for death, and make us more familiar with it, and less fearful of it. It argues utter unfitness for death, when men are not willing to speake of it, till they are not able to speake of it; and not willing to hear of it, till they can not hear of it. It is storied of *Louis the Eleventh King of France* of that name, That fearing that King of Terror, (as *Baldad* style's Death, Job 18.18.) hee strictly charged, that none should so much as name it within his Court.

\* Φοβερώτατος  
δ θάνατος.  
Arif. Eth. ad Nic.  
lib. 3. c. 9.

(So bitter is the remembrance of Death to a man that liveth at rest in his possession, & to a man that hath nothing to vex him, and that hath prosperity to all things, as the Wise-man saies, *Eccle. 4.1.19*) How much shott was this Christian of that Heathen, *Philip*, King of Macedonia? who commanded a trumpet to bee sounded everie morning at his chamber window, and then these words to bee uttered with a loud voice, *King Philip, remember that you are but a mortal man.* How shall this Heathen rise up in judgment against manie millions of Christians and ~~christianum~~<sup>christians</sup> who will discoufe, and it may bee deride discours of Death. Talk of *fearing* for the Grave, and they will think you go about to blisse them selves. With whom therefore when they com to die, it may bee as it was with *Adua* the Emperor! Hee, drawing towards his dissolution, brake out into this bitter complaint *What will become of me? What will they will death find thee? into what a dreary place*

\* *Animula vagula,*  
*blandula,*  
*hospes,comesque*  
*cognatus;* *quid?*  
*num ab his in-*  
*loca, Baldula,*  
*rigida, tristis,*  
*nec ut solerat,*  
*dabis joem, Seco,*  
*Dion, Cassius.*

place will the Devils dwing there? now thy jollitie  
 must bee no more. Take we heed of such jollitie  
 and summe as will render the diftours of death  
 distastefull, and make us wiser for the sudden ap-  
 proach of it. Rather let us bee willing in the  
 midde of our feasts and mirth at such times, to  
 entertain thoughts; and to teche us discours  
 thereof: which will excellently fefon everie  
 dish, and preserv us from that exiles which we  
 are too apt to fall into. *Herodius reporteth,*  
 That \*great men among the Egyptians, when  
 they made a Feast, cauifed a dead man made in  
 wood, as lively as might bee, to bee brought  
 in, and shewed to everie one of the guests, with  
 these words: *Look on this and drinke; and da-  
 light thy selfe so now, as knowing that thine shalbe  
 such an one when thou art dead.* If were not amiss  
 if the same practife were among great persons  
 exercyse where. It might restrain them haply,  
 not onely from *too liberall an use of the crea-  
 ture*, but also from that *loofe* and *levyness* of  
 language, wherewith manie times they defile  
 their own mouthes, and grieve the hearts of  
 such as among them as fear God, who had rather  
 fift, then bee to feasted. And well it were for  
 preparing men for Death, if not onely at all their  
 meals, but at all their meetings; they were im-  
 mand to make a *grave and serious remembraunce* of that,  
 which will diftroy our meidays and our felnes  
 too, wee cannot ield long from platoes *W<sup>3</sup>* vvoi  
*Eightly, and lastly, By a right going to the  
 hys of mourning.* A right going is say, non  
 such.

\* Εν δὲ τησι  
 συναθησαντοσι  
 ειναι αμοις αυλαοι,  
 οπουλαντο διττα  
 γενεσιν, περ  
 φρεσιν ανδρινεροι  
 εν πορφητικων  
 αποταμιευον, με-  
 μυκιευον τα τα-  
 μαλισκα γερανη  
 καρυφημεγαλο-  
 δον τε πινακι-  
 χυαιον, η διπη-  
 χυ- δεινυς δι  
 εκαστω των αυκ-  
 πολιων, λεγει.  
 Εις τατον ορεγαν  
 απιν τε ποιη  
 τεραταν ζεισι-  
 υρον απερεβεν.  
 τοπον.

Herod.lib.2.c.7.8:

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such as commonly wee make. David saile's of his enemy thus, If bee com to see mee, bee speakest vantie : his heart gathereth iniquitie to it self, when bee goeth abroad, bee telleth it, Psalm 41. 6. If it bee not altogether so ill with us, when wee go to visit the sick, or to burie the dead, yet it is ill enough. Wee look upon the sick person, wee see him laid along on his bed, unable to turn, or to feed himself ; wee see death in his face, wee see his tears, wee hear his sighs, and groans, and lamentations. One would think that such an object should make us retire into our selvs, and work well upon us, but it seldom doth : wee return as mindless, and unfit to die, as wee vvent. So vvee go to the Funeral : vvee see the Corps, vvee see it put into the Coffin, vvee see mourning, but vvee do nothing, for the most part, right. Wee eat and drink, and talk as pleasantly, as if vvee vvere at a Wedding, and not at a Funeral. So that as one said to a Philosopher, vwho, vwhen the ship vvas in verie great danger of beeing cast avway by a grievous tempest, minded nothing, but imploied his tongue in asking manie trifling questions : Wee are in a most sad and sinking condition, and dost thou trifle thus ? So it may bee said to us, You are com to the hous of Mourning, and are you so merrie ? You see a man dead before you, and do you think that you shall never follow ? Wee follow the Corps to the Church, vvee see it committed to the Earth, wee hear the Funeral Sermon, Can vvee chuse now but  
doul bring

bring death home with us in our hearts, and make preparation for it? But alas, how little do wee? Who almost think's with himself, *Hodie ibi, cras mihi*: thou art buried to daie, my turn may bee to morrow. Wee procrastinate, and put far away the evil daie, *Amos 6. 3.* as though with the drunkards of Ephraim, wee had made a covenant with death, and were at an agreement with Hell, *Isa. 28. 15.* How few are there that can say with Francis Borgia, a Spanish Courtier? Hee, \* having been at the Funeral of the Empress, and considering how little a Grave had devoured all earthlie Greatnes, said when hee came home, *Augusta mors mihi visum attulit;* *The death of the Empress hath brought mee life;* and forthwith became a wonderfully reformed man. If wee go aright to the *house of Mourning*, wee go more willingly to it then to the *house of Feasting*: because as Solomon saie's, *Eccles. 7. 2.* it is better to go to that then to this. And wee return more wise, more weaned from the world, more willing to die, more prepared to die, then when wee went. As one saie's to another in the Poët, \* *I never come to you but I return better instructed:* so may wee say, if wee bee not wanting to our selfs, when wee visit the Sick, or perform the last office to the dead: *Wee never do so, but wee return much better.* Everie thing that wee either behold or hear, is a real Sermon to us, and call's upon us to make a good use of it: Everie Funeral daie is an *Humiliation-dae*, which setteth the heart

\* Ribaden. De vita  
Fr. Borgia libri. 1.  
cap. 9. vobis. oobs.

and in H. B. cap. 9. vobis.  
vobis. 10. 12. 13. 14.  
ibid. 10. 12. 13. 14.  
ibid. 10. 12. 13. 14.  
ibid. 10. 12. 13. 14.

ibid. 10. 12. 13. 14.  
ibid. 10. 12. 13. 14.  
ibid. 10. 12. 13. 14.  
ibid. 10. 12. 13. 14.

Totus muratus.

est in melius. Ibid.

\* Nunquam ac-  
cedo, quin ab-  
te abeam doctior.

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heart in a good frame, and so keepeth it a great while after. And therefore, such as truly desire to prepare for Death, will as willingly go to a dying man, and attend him when hee is dead, as those persons that desire to discharge conjugal duties, will desire to bee present at Matrimonial contracts, where their duties are discouraged of.

Now as wee ought everie daie to prepare for death, that wee may say with the Apostle Paul, *I die daily*, *1 Cor. 15. 31.* ( though hee speak's it in another sens:) so ought wee more specially to do it, the nearer wee are to our *Clife*. It is reported of the birds of *Norway*, that they are of swifter flight then the birds of anie other countrie: not becaus nature hath bestowed upon them more agilitie of wing; but by an infinit they know the daies there to bee exceeding short, and therefore they hasten the more unto their nests. A stome the nearer it falleth to the Center, the fester it mov's. The Sun, the nearer it is to it going down, the more glorious it look's. Thus it should bee with us:

The shorter our time is, the more haste wee should make: the nearer wee are to our descent into the *Grave*, the more vigorous should bee our preparation for it. Thus if wee do, when wee are cast on our bed of sickness, and receiv a summons to appear in another world, wee shall bee fittē to part with this. A man that dieth daily, hath little to do when hee com's to die but to die: and hee may die not onely patiently, but

\*Mortis pericula  
ad eo. Metamorpho-  
sis etihi Hyperbo-  
lica. Sic 2 Cor.  
11. 23. in morti-  
bus sepe se fuisse  
scribit. Pisc. in 14.  
concerning adio  
bill and law of Bo

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but delightfully, \* as Augustin saie's, *Hæc haec  
desire's so bee dissolved, and to bee with Christ, dash  
not die patiently, but live's patiently, and die's de-  
lightfully.* Hee know's that as his earthly  
friends will carefully commend his Bodie to the  
Earth: so his heavenly friends, the holie An-  
gels will cheerfully convey his Soul into Hea-  
ven. This good office these holie Angels per-  
form to everie godlie Soul by the appointment  
of God. The Soul, doubtless, can finde the  
waie back again to Heaven of it self: beeing  
free from the Bodie of Death, it ascend's to Hea-  
ven as naturally as the Bodie descend's to the  
Earth, or as a wicked Soul, unpurged of it sin,  
fall's down to Hell. Notwithstanding it pleasest  
God to send forth these ministring Spirits, and  
it pleasest them exceedingly to com, to accom-  
panie their Souls who are to bee Heirs of Salva-  
tion, and to preserv them in safarie from the  
Prince of the power of the Air, and his bellish com-  
panie, who would gladly intercept the ascending  
Soul, and hate it into his own Quarters. This,  
I say, a man that die's daily, and so is prepared for  
Death, is certain of, and therefore die's delight-  
fully. Let it bee the care of us all so to prepare  
for Death, that wee may so die.

\* Qui capit dis-  
solvi & esse cum  
Christo, non pa-  
tienter moritur,  
sed patienter vi-  
vit, & delecta-  
biliter moritur.

I Have now don with my Text. But should I  
do no more, I am sure you would say, that I  
did not enough. Wee use to say to them that  
comming from London bring no Nuns with  
them,

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them, They deserve to bee sent back again. Should I com down from this place without speaking somwhat of this thrice-worthie Ladie, whose earthlie part wee are now to deliver to the hand of the Grave, as those blessed Spirits have alreadie conducted her Better part into the glorious presence of her God, you would all say, It were fit to force mee up again.

I know you all have a longing desire to hear som Commemoration of her manifold worth. My purpose is to save your longing, by giveing you a Taste of that whereof you desire so much. I shall present you with the vast Earth in a small Map; with Homer's Iliads in a nut-shel; with a Chapter in the Contents; or with a Book in the Index: leaving enlargment to your selvs, and knowing that by your meditation, the few Grains which I shall scatter may greatly multiply, and my little cloud, no bigger then a man's hand, may mask the face of the whole Heaven.

Should I now put you to the exercise of another hour's patience, I make no question but you would all say of my discours of Her, as manie have said of her noble Husband's Epitaph: *It is true, all that is said of him, everie word.* Much more might have been said there of Him, but specially of Her. But such was her modestie, that although in that Magnificent Monument which shee erected for him, shee caused her self to bee laid by him in full proportion; yet shee would not suffer her Epitaph to bear any proportion with His. Shee conceived the most that could be said

said of Him too little; and the least that could bee said of Her self too much. Unwilling shee was to have anie thing at all said of Her self. Whien that might not bee, slike would by no means allow of anie more then This, *Her Observance of her dearest Husband while shee enjoi'd him; Her Remembrance of him by that Monument when shee had lost him.* Onely one thing more was added, but much against her will: viz. That her other exquisite Virtues were forbidden by her excessive Modestie, to make their appearance in that Marble. I will now acquaint you, (and it is my great Grief, as it is all yours, and all the countreis also, that I can so soon acquaint you,) what I mean't by those other Virtues: And I desire you to expect no more but what may bee a Supplement or Addition to her Epitaph.

Her Birth was none of Hers: and therefore cannot bee either her Virtue or her Prais. High Descent, and mightie Names, far fetch't, are but \* Names, and the names of others too. Scarcely † can wee call ours what our selvs are not the authours of. And, not manie Generations, and a multitude of mouldie Statues, but onely Virtues, give's the Character of truly-Noble. Thus even *Hes* them could say. How far then shoule Christians bee from committing Idolatrie with stocks, and worshipping Images! Ascribing, for much, I mean, to Families, and esteeming them felvs or others truly-Noble, if their progehitors have been so. Nobilitie is not hereditarie, but inherent, not relative and transmitted, but moral.

\* Ita vestra nomina nimirum sum admiratus: viros eos qui ea vobis reliquissent magnos arbitrii bar.

Cit. Appio Pulcro.

Epist. 7.1.3.

† Genus & pro-

vos, & quz non

fecimus ipsi.

Vix ea nostra

voco.

Ovid. Met. L.13.

\* Tota licet ve-

teres exornent

undique ceræ

Atria nobilitas

fola est atque

unica virtus.

Iuv. Sat. 8.

## Death and the Grave.

and personal; or at least not so much. Apt wee are to give much Honor to the verie Shadow of Nobilitie. But when to the Shadow there is added the Substance, Nobilitie inherent to Nobilitie hereditarie, there wee owe a Debt of double Honor. And such a Debt wee owed to this Noble Ladie, so conspicuous in both.

Her entrance was earlie into the Conjugal condition. (Such Fruitt, so rare, so ripe, could not continue long ungathered.) Yet not sooner then shee was fit for it. Shee knew that her taking of a Second-Self, was a Self-denying work: and therefore shee resigned both her reason and her will unto her Head. To whom shee was, as Monica the mother of St. Augustine, was to her husband *Patricius*, \* Reverently amiable, and admirable: And from whom, for all the Virtues which an Husband can wish for in his Wife, shee received as much Honor, as anie daughter of Sarah can receiv from a son of Abraham.

\* Reverenter amabilis, & mirabilis, Aug. Confess. lib. 2. cap. 9.

After they had straen together in this yoke for the space of thirtie years, with as much mutual dearness and delight, as wee have heard of in anie, it pleased God to dissolve the knot, by taking to himself, *Præsidium, & dulce decus, & anima dimidiatum*, her support and honor, far deare to her thenchier were life. But then it pleased God also, to shew himself abundantly gracious to her. When hee had made her a Widow, hee made himself her Husband, supporting her, troubling her, comforting her, and enabling her to manage her great Estate, and to order her numerous Familiie

milie, with such a measure of Prudence, as was admirable; specially if wee consider that her bodilie infirmities most commonly confined her to her chamber, and verie seldom permitted her to stir abroad. It is no wonder that the Senators and privie Counsellors of the Muselman-Monarch carrie themselvs with so much fidelitie and exactness towards him, though hee never com among them. Hee hath his dangerous window<sup>\*</sup>, where hee can see and observ<sup>t</sup> all their behav<sup>i</sup>or, though none of them can see him. <sup>Wonder</sup>ful is it, that all in so great a Familie as this Ladie's, should bee so regular, so diligent in their places, so faithful to Her who as shee never came among them, so had no window through which shee might over-look them. The excellent administration of such a Familie, by such a secret Governess, hath often seemed to mee a \*livelie representation of the admirable Government of the whole Creation by its invisible Governor. God's Wisdom is everie where visible, though himself bee not: So her influence extended to all her affaires, though herself were so retired.

The burthen of a weak Bodie shee continually carried about her. But shee bare it with singular patience; and improved it to her spiritual advantage. It is a blessed Weaknes<sup>s</sup>, which make's us make God our strength: a blessed Confinement, which set's the Soul at liberarie, and set's it a longing after more communion with God. Her great affliction it was, that shee could not visit the

\* Sic parvis compone magna,  
&c.

Hous

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*Hous of God*, and attend upon the publick Ordinances: where hee hath promised his presence, and wee may expect his blessing. What manie in these giddie daies depart from, shee most earnestly desired to repair to. But becaus shee could not go from her houſe to the Church, ſhee made a Church of her houſe: where for ſundrie years, ſhee everie Lord's daie in the Evening (unless ſhee were hindered by extraordinarie weakness) heard the Preaching of the Word, ſtrictly requiring the presence of all her Familiē, and ſhowing her ſelf an example of singular Reverence and Attention.

It hath been observed, that ſhee never removēd out of one room into another, but ſhee uſed ſom short Ejaculations, with lifting up her eyes and hands to God.

Her firſt imploiment everie daie, was her humble address to Almighty God in ſecret. Her next, the reading the Word of God, and ſom other godlie books. A great Librarie ſhee had, wherein were moſt of our choiſte English Authors. No ſooner could ſhee hear of anie pious book made publick, but ſhee endeavored to make it hers, and her ſelf the better for it. Much ſhee was in Reading, and able to give as good an account of what ſhee read, haueing an excellent understanding, as in ſecular, ſo in ſpiritual things. Findeing the benefit of this course to her ſelf, ſhee commended it to her Children, whom ſhee cauſed to read, in her hearing, ev'ry daie, ſom portions of both Testamonts. In the Afternoon ſhee ſpent ſom time as before in the Morning. About an hour before Supper,

W.M.

Supper,

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47

Supper, shee appointed som one of her Children  
to read som godlie Sermon in the presence of the  
rest, and of her selfe; frequently infilling into  
them sweete instructions, and exhorting them to a  
religious walking. A little before shee besook her  
selfe to her repose, shee commanded them all to come  
into her lodgings; where they sung a Psalm: (as  
the Servants also constantly did after Supper, be-  
fore they rose from the Table: men-servants in  
the Hall, and maid-servants in another place.)  
And whence, after manie pious exhortations, and  
her motherlie benediction, shee dismissed them:  
and then closed the daie as shee began it, with  
begging the blessing of God upon her selfe. And  
thus shee did constantly, everie daie.

You cannot but obserue, by what I have said,  
as a gracious and pretious spirit in her, so an ex-  
ceeding great care of leaving gracious impressions  
upon her Children. A verie fruitful Vine shee  
was, and manie were her Olive-plants about her  
Table. Some of them have seen death before her:  
Ten shee hath left behinde her, the same number  
in either Sex, and all here present. And all of  
them will with thankfulness to God acknowledge  
that they were as much blessed in their Mother, as  
they were in their Father, or as their Father was  
in his Wife. As they daily fell down and asked her  
Blessing: so they rose up (as the Children of the  
virtuous woman, *Prov. 31.28.*) and called her  
Blessed. Next to her golden Chain I mean that  
Chain of Graces mentioned by St. Peter, in *Pet. 1.  
5,6,7.* (wherewithal shee was eminently beautified)

G

and

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\* Hec ornamen-  
ta mea sunt. *V. al.  
Max. 1.4.6.4. ex-  
temp. 1.*

and the ornament of a meek and a quiet spirit, 1 Pet. 3.4. Shee accounted (with \* Cornelius) that noble Roman matron; her Children her chief Orna-  
ments. Her earnest endevors were to adorn them with all virtuous habits, and to make them the true children of God. Shee knew, and would have them know too, that there must bee added to Great birth, the New birth: to great Kindred and Allies, relation to the Familiſe of Heaven: to a great Estate, the ſtate of Grace: or elſe they would with one date that they had never been born. Shee failed not to tell them, that true Grace is true great-  
neſs; and the moreanie of them feared God, the the greater portion of Love they might expect from her.

The last link in St. Peter's Chain is Charitie. And this shall bee the last Grace that I will speak of in this Elect Ladies. I doubt not to style her so, as St. John doth his, 1 John 3. Shee was much in those gracious practices whereby ſhee might make her Calling and Electiōn ſure: much in the duties of Piety, as I told you before: much in the duties of Charitie, as I ſhall tell you now: But what need I tell you? You know more then I can ſpeak. You know what \* Cras and Gar-  
mentis this our Dorcas made while ſhee was with us. I can ſpeak only the Hem of her Garment; as the difealed people deſired to do the hem of one Barter's, Mat. 12. 32. And O that by this faith that I ſhall give, if ther bee among you any hard boare, it might now bee healed: if anie blind, it might bee ſtreched forth: if anie man-

\* Acts 9. 39.

\* 1 John 3. 17.

man that hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him; hee might henceforward open his bowels to him: and so write after this excellent Copie which hee hath set. As our neighbor-Corporation, from whence our Countie deriveth it name, may for acts of Charite at all times, but specially in these times of universal Death, bee a pattern to all Corporations: the Poor that are there (though verie manie) beeing veris comfortably provided for by the singular care of the Chief Magistrate, whom God hath appointed for such a time as this: So may this most Worthie Person, whose Charite I onely hint unto you, bee a pattern to all private persons. God had giv'n her the Blessing of a great Estate: and hee gave her a greater Blessing then that, an Heart to make a right use of it.

Everie day, shee stretched out her hand to the Poor, Pro. 31.10. yea, shee reached forth her hands to the needle, relieving a great number at her gates; and giving a charge to her Porter, that when there came anie verie aged, and others that complained of great lasset in our late lamentable times, if they seemed honest, hee should com and certifie her, that shee might enlarge her Charite towards them. Which if hee had neglected at anie time to do, and shee had known of it, it is likelie shee would have been as much displeased with him, as once shee was with another of her Servants, for neglecting a command which shee had giv'n him in reference to the Poor's refreshment.

Everie Week, in these times of scarcitie, shee sent manie loaves of bread to manie neighbor Towns, caused her men to bee sold in the markets by the smallesst measures, that it might not exceed the Poor's

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abilitie ; and allowed certain meals in her houſe, to fundrie poor neighbors, whose emptie bellies were diſcernable in their pale faces. Who when they had hereby recovered their old complexion, and so re-ſcived (as it were) a new life, ſhee rejoicingly profeſſed, that the ſight of ſuch an alteration in them did her as much good, as anie thing which ſhee ate her ſelf.

Euerie Year, at the returne of our Savior's Nativitie, ſhee viſited (as her Noble Knight had don before) all the Towns about her, with cart-loads of Bread and Fleſh.

Continually, ſhee imploied manie poor old men and women in ſuch works as were ſuitable to their ſkill and Strength.

When the Physician came to her houſe, ſhee made inquirie whether anie were ſick in the Town : that if anie were, they might partake of the ſame benefit with her ſelf. But at all times, when anie wanted heath, ſhee preſently had intelligence of it, and moſt cheerfully communicated whatſoever ſhee conceived conducible to their recoverie, haueing not onely great ſtore of Reſtoratives alwaies by her, but great ſkill in the application of them.

To conclude. As our Savior Christ ſaid unto the woman of Canaan, Mar. 15: 28. Great is thy faith : ſo wee may ſay of our Religions Ladie, Great was her Charitie. ſhee knew right well, and effectually, what it ſeem'd, conſidered,

That Faith is but a Fancie without the Labor of Love : for true Faith cannot bee idle, it is never out of work, 1 Thes. 1:3. and it worketh by Love, Gal. 5:6.

That the Greater anie are, the Better they ſhould bee : the more goods they have, the more good they ſhould

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should do : and, as they have opportunitie, do good to all, Gal. 6.10. That such as are Rich in this world, have a great obage. They are charged, not to bee high-minded, and close-handed, (which they are apt to bee) but to do Good, to bee Rich in good Works, ready to distribute, willing to communicate, so laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, Tit. 6.17,18,19.

That the Wisdom that is from above, as it is pure and peaceable, gentle, and easie to bee intreated: so it is full of mercie and good fruits, without partialitie, and without hypocritise, Gal. 3.17.

That pure Religion, and undefiled before God and the Father, is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, Jam. 1.27.

Thus unspotted shee ever kept her self. As the Apostle saith, Who shall lay anie thing to the charge of God's Elect? It is God that justifieth. Rom. 8.33. So may I, Who can lay anie thing to the charge of this Elect Ladie? God had sanctified her: Not so, as to free her from the inherencie of sin, (for so hee sanctifieth none in this life,) but so, as to free her from the Regencie of it, and from all such acts as would have prooved a spot and blemish to her; which all that knew her must neede acknowledg. And this also, That shee was like a choice Garden, not onely free from eminent weeds, but richly furnished with all manner of fragrant flowers and delicate fruits: or, like the glorious Sun, not onely free from Spots, but full of Light. All the Countrie knew her, as Boas faith, all the \* citie knew Ruth to bee a virtuous woman. Ruth 3.11

man. And so virtuous, that I am confident this Countie of ours, hath not anie virtuous woman (though it hath as manie as anie Countie in the Kingdom, of no larger extent,) to whom that admirable commendation in the last of the Proverbs is more agreeable then it was to Her. The Question is there, Who can finde a virtuous woman? As if shee were like the \* waine which leadeth unto Life, and few they were that finde her. Were St. Thomas Lucie alive, hee would answer with as much joie, That bee once found her; as our whole Countie speake's with sorrow, That it lackes her.

At her entrance into her last sicknes (which was about a fortnight's length) shee conceived her Life to bee but of a verie short continuall; and therefore composed her selfe for her Dissolution. Yet her Physicians shee durst not but make use of; whose singular abilitie and fidelite shee had frequently experienced; having beene raised up by them when shee was fallen almost as low as the verie Grave: and who now say as Hellel once,

Virg. Aen. 2. 62. 10. Si Bergama desirat. Defendi possent, nostra hac defensa fuissent.

If shee had beene Recoverable, wee had recovered her. But, as hee saie's,

Now est in Medico semper relevetur ut ager;

Intervnum docto plus valer arte malum.

The most learned Physicians cannot keep Life when God callis for it. No Antidote against Death:

\* Oudelia  
Sotis exi-  
re Xesus  
anodosam.  
late docto-

No Doctor will free us from paying our last debt. So wee must when our life-lord bid's com. The last words of our Noble Ladie were, My God, I com flying unto thee. Presently after which shee took her flight.

Now

Ovid. de

Pont. lib. 1.

El. 4.

Now what shall I say more? Shall I tell you the greatness of our loss? I cannot; but Shall I call for Mourning for it? I need not. I see mourning, I hear mourning; and more need there is of stopping then prouoking grief. What an *innumerable* companie of people, of all ranks is here, and all mourners! How do the *Flowers* of our Countie, (the Gentrie, to which shee was such an *Honor*, and the *Clergrie*, to which shee expressed so much *Love*,) hang down their heads! Her *Servants* (to comfearer home) are free among the Mourners, as *Heremant* complained that hee was among the Dead; despairing while they live, of regaining their lost happiness. But her Children lament, and weep, and mourn for their dearest Mother; as that Mother did once<sup>\*</sup> for her Child<sup>†</sup> Mat. 2.18. *and will not bee comforted, because shee is not*. But when David's Father and Mother *forsake* him (as now yours have don you,) Who taketh him up? Will not David's God bee your God? Doubtless hee will, if you will have him so. Turne (I beseeche you) *Lamentation into Imitation*. Make your Parents your Patterns. Let none of their Virtues fall to the ground; but all be kept up, and live in you. They have set you excellent Copies; write you after them: Sons, after your Father; Daughters, after your Mother: and endevor to honor your Selvs and your Sexes, as much as They have don. Our most Exemplarie Ladie I commend also to the imitation of all you, who desire to bee commended as accomplished either Wives, or Mothers, or Mistresses, or Christians.

I have now don, but that mee thinks I hear the cries of a mightie multitude of Poor people: who seem to bee so affected with the Death of their Benefactress,

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nefactress ; as *Thomas* was with the death of *Lazarus*, when hee said to the other Disciples, *Let us also go that we may die with him, John 11. 16.* And per-adventure for so good a woman, so full of good works and alms-deeds, som of them would even have dared to die. While shee lived, shee frequently filled their mouthes, and refreshed their bowels. And their mouths are full still : but it is of her Praises, and their own Forlornness. But their bowels who will refresh ? They lament, and weep, and mourn, and will not bee confored, unles it bee in the hopes of his speedie settling here, to whom now descend's so great an Estate, with the Examples of so much Nobleness. It is pitie, but that *Charlot* should bee *charlot* still; pitie ! but that when one generation thus passeth, another should come, and fill that orb, which for so manie generations hath held forth to this Countie so great a Light. If this may bee, (and we all desire and hope it speedily may) the lesse will bee our Lamentation for the loss of this most Excellent *Ladies*, whose Virtues did so shine among us, and whose Name shall bee alwaies to us as a most sweet Perfume.

**F I X I S.**

With this I end my paper, and will take no more of you  
in my next, intendinge to write more againe, and  
telling you what I have writ, in my next paper,  
which shal be in October, and then I will  
leave you to your selfes, or to others, as you  
will thinke fit.

De morte Lucie Miller.

THE  
MONUMENT

Of the Right Worshipful  
Sir THOMAS LUCIE,

AND THE  
Yonge Lady ALICE

Mrs W.

## *Thomas Lucie MILES.*

GR I Varvicensis Decus & De-  
licia. Antiquissimâ oriuntur  
Familia. Virtute nihil duxit  
Antiquius. Quâ Majoribus suis  
nam per illustribus emicuit (si fas dicere  
majores illi erint). Quantum extiterit in Il-  
lum Patrize Amor, quanta Illius in Patri-  
am Pietas, publica Regni Comitia (quibus  
septemcento populus) Illius adoraverunt  
abunde perhibent. Rei Familiari splendidis-  
simi non aut melius profecti, aut minus  
tervint, promenebunt indies Liberalitate &  
Magnificentia que Frugalitas condiderat.  
Patrem familiæ præstans, quales perpauci  
Famulorum si quem morbus corripuerat, &  
sive latum male habeat attribuit Medicorum.  
Suis sumptibus restituit. Qui patet in Hero  
erga Servos, facile judices quid fuerit in Patre  
erga suavissimam Prolem, in Marito erga di-  
lectissimam Uxorem. Mensæ (que nun-  
quam non opipara) Bonus quisque gratissi-  
mus

# St Thomas Lucie K N I G H T;



No of this Countie's greatest  
Glories. An Extract of a  
most Ancient Family. But  
a disdeame of Birth, inno-  
spelt of Worth. Wherein hee  
one shone the brightest of his  
noble Ancestors. A singular and much honored  
Person. Wthcys the supreme Courte of the King-  
dom. Wherbor hee was frequently sent by the un-  
animous and fervent suffrazes of his endeared  
Country. His great Estate none could either bet-  
ter manage, or bee less servant to. What Fruga-  
lities laid up, Liberalitie and Magnificencie laid  
out. A loyal Consort, a numerous Off-spring, and  
great abundance of Attendents were never blest  
with a better Governor. His seruants' Sicknesse  
was his Sympathie, and their Recoverie his Cost.  
Being thus a Father in a Master toward his Ser-  
vants, what must hee bee in a Father toward  
his most louelie Children, and in an Husband to-  
ward his most beloved Ladie? To his Table

etiam concione, profectum. In illis noctibus in fa-  
miliis, & Multas multoq[ue]r. Diversis in festis  
hunc diuinum an siuentosum, & in invictum  
centem Animam suadit. Non ut minus bene-  
igna Pauperibus anna. Qui, famem omni-  
bus eximenti, qui yaledixit etiam benedixit.  
Multas operas, præcipue ne nibil agentes  
malè agerent, quotidie exercuit. Multis Op-  
pidulis etiam Plaustra Cibariorum quotannis  
transmisit. Bellatorem Equum, qui apud Li-  
num plurimus, & nusquam loci pluris, nus-  
quam generosior, animi gratia, sapientie  
precessit. Cui nisi callidius fuisset quam Sibi  
moderatus (nam Equo intencior leviter Inte-  
lata) nondum ille, quo fuimus felices, & quo  
non alterfuit in Terris felicior, fuisset in Ces-  
sis felicissimus. Nobis autem occidit fibique  
exortus est, *Decembri VII. Anno Domini*  
*M. D. C. XXX. Aetatis sua, LVI.*

(which was alwaies chieflie sumptuous) all Gentlemen were ever most welcom; especially if Professors of either Sacred or Secular Learning. Wherein, though hee were so rare a proficent, that hee was accounted a Living Libraire, yet was hee unceasantly actted with an impetuous desire after a greater height. His Gate was not lesse propitious to the Poor, whose Valediction to it was a Benediction, their Farewell an hearie Praier for the Master's welfare. Manie poor Laborers hee daily employed, chieflie, That they might not by doing nothing, learn to do worse. Manie Neighbour-Towns hee yearly refreshed, sending unto them plentiful Provision. The Great Horfe was his great delight. Manie hee had, as generous and elegant as anie were; which hee frequently backed with as much skill as anie could. Had hee not better known to moderate his Horfe then Himselue, (for fram his Delight arose his Disease) Hee, in whom his Familie, Friends, Countrie, Countrie, were so happie, and then whom none was more happie on Earth, had not yet been most happie in Heaven. Our happiness set, and his arose, Decemb. VIII. M. DC<sup>o</sup>. XL. In the LVI yere of his Age.

*E. Domini Alicia, Uxor Ipsius.*

Uxor illius & Hæres Thomae  
Spener, de Claverton,  
Armigeri. Cujus exi-  
mias Virtutes prohibet  
hoc Marmore (quod nec  
illæ capiunt) nimia super-  
fluitas Modestia. Hoc se-  
cum patitur. Fuisse Conjugis, dum in vivis e-  
stet, observantissimam; posuisse Mortuæ hoc  
qualecumque Monumentum, faciliusque  
per Amorem arque Meritum (uti  
cerpis) Marmoream.



## And LADIE Alice, his Wife.

**D**aughter and Heir to Thomas Spencer of Cloverdon, Esquire. Whose exquisite Virtues are forbidden by her excessive Modesty to appear in this Marble. Nor can they bee comprehended in it. Shee permitteth no more then this: That shee was most observant of her dearest Husband while hee lived; hath erected this Monument for him being dead; And through Love and Lamentation is her self (as you see) become Marble.

